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Derivatives of the root *lat* are *latta*, *lata'a*, *lataba*, *lataha*, *lataxa*, *latada*, *lataza*, *lataga*, *latama*. For the modern *latlat* = *ratrata* cf. *lakina* which means originally to *chew* the words. In German, *Worte* or *Silben kauen* means to *utter* or *pronounce with hesitation* or *imperfectly*, to articulate indistinctly (French *mâchonner ses paroles*).

The root *laṭ* is found in *laṭṭa*, *laṭata*, *laṭaha*, *laṭasa*, *laṭa'a*, *laṭama*, *laṭiia*. For *laṣ* cf. *laṣṣu* and *laṣaha*. See my remarks in *AJSL* 22, 205. 257; 23, 241. 248. 252; *GK*²⁸, p. 107, n. 1.

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Heb. *zed*, haughty = Assy. *sîttu*, remnant

In GB¹⁶ Heb. זֶד or זִד is combined with Assy. *ṣādu* (impf. *iṣūdu*) to glow; but this etymology (suggested by Jensen, KB 6, 390) is untenable. It is true, the ז instead of צ might be due to partial assimilation as in Syr. *זדיק*, *righteous* = *צדיק* (JAOS 28, 116) or *זדה*, *echo* in the Siloam Inscription (ZDMG 65, 565, 1) = *صدى*, but the etymological equivalent of Heb. זֶד = Arab. *زيد* in Assyrian is *sîttu*, remnant.

I pointed out above (p. 56) that Heb. *הסית*, to induce or seduce is a byform of *הסיד*, from *סוד*, whereas GB¹⁶ s. v. *סות* refers to Delitzsch's theory that *הסית* means to induce a person to change his mind, alter his opinion (he altered him = he converted him, persuaded him). According to AL⁵ 172^a *sîtu* (which would be a form like *mîtu*, dead, or *nîxu*, quiet = *mayîtu*, *naṣîxu*) means *other*, plur. *sîṭûti*, the others, and *sîttu* (a feminine form of *sîtu*) denotes *remnant*, remainder; but this explanation is unsatisfactory.

Nor can we assume that *sîttu* stands for *sîrtu* = *sî'ratu* = *סדר*, although we have for *דרמשק* (ZDMG 69, 168, 21) the form *דמשק*; *سر* appears in Hebrew as *שאר*, consequently we must have a *ש* in Assyrian (JAOS 28, 115). For the same reason Schrader's explanation that *sîttu* corresponds to *ست* (KAT² 576) is impossible, since *است* appears in Hebrew as *שת*.

Assyr. *sittu*, remnant, stands for *sîdtu*, just as אֲתִי, with me = *idti* (יִדְתִּי) my side (GB¹⁶ 77^a, l. 6). In Arabic this stem سِد appears, with partial assimilation of the **ס** to the **ד**, as زَيْد, just as we have Assyr. *zabâlu*, to carry = Heb. סָבַל, or Ethiop. *zabâta*, to strike, instead of *sabâta* = Assyr. *šabâtu* (ZDMG 64, 708, 20). Arab. زِيَادَة means *increment, excess, surplus, residue*. In legal parlance *surplus* denotes the *residuum* of an estate after the debts and legacies are paid. In Assyrian, *sittu* means exclusively *residue, remnant, remainder, rest*.

On the other hand, Assyr. *atâru* (= *uâtâru*) means *to increase, to exceed*, whereas Heb. נותר = *to be left over, remain*; יתר = *abundance, excess and remainder, remnant*. Heb. יתר and Arab. زَيْد have originally the same meaning (*overflow, surplus*). The caudate lobe of the liver is in Hebrew יֶתֶר הִכְבֵּד; in Arabic زِيَادَة لِكَبِد. The primary meaning of both terms is *excrescence*. HK 125 thinks it remarkable that no one has called attention to the Syr. חֲצֵר כְּבֹדָא; he has evidently overlooked my note in ZDMG 61, 195. In Hebrew, זֵד means *to be excessive*, i. e. *overbearing* = *overwhelming* (cf. Mic. 76,*) or *haughty*; it means also *to overflow, boil over, boil, seethe*.

For the plural with preservation of the fem. ת, Assyr. *sittûti*, *sîttâti* or (with إِسَالَة *sîttêti*) cf. *littûtu*, progeny, from *littu* = *lidtu*, offspring = לִדָּת (لِد) or *birtûtu*, fortification, from *birtu*, fortress (*Est.* 7) or *lîâtî*, victories, plur. of *lîtu*, strength, power, fem. of *lê'u*, strong (stem لَاִי; cf. ZAT 29, 282; JAOS 32, 17). Similar formations in Hebrew are שַׁפְתוֹת, דַּלְתוֹת, קִשְׁתוֹת instead of Assyr. *qašâti*, *dalâti*, *šapâti* (HK²⁸ § 87, k; § 95, f; AG² § 95, note).

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Semachonitis = Jungled Region

In my address on *Armageddon* (JAOS 34, 419; cf. WF 208, n. 60) I have shown that both *Meroz* and *Merom* (in the *Waters of Merom*) are corruptions of *Megiddo* (cf. GB¹⁶ xvii^b,